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New Age Interpreter

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JOB'S REAPPEARANCE AS J. B.

A MODERNIZED STAGE PRODUCTION OF THE AGELESS BIBLICAL DRAMA

II

After a highly successful run on the New York stage, Archibald MacLeish's poetic transcription of the Book of Job is now being presented by a touring company to eager audiences in other cities throughout the country.

In the last issue of the *Interpreter* we dealt with the story of Job as this is retold by Mr. MacLeish in his versified drama *J. B.* for this present disturbed and questing generation. We noted the original and arresting approach the author takes to the mysteries pertaining to the theological doctrine of original sin, to the problem of good and evil and to the nature of a Divinity that is presumed to embody the virtues of mercy, justice and love.

Representative opinions, pro and con, by dramatic critics, religious leaders and the general public were cited to indicate the emotional and mental impact the drama is having on thoughtful, philosophically minded individuals as well as on the less thinking theatre goers at large.

Since *J. B.* retells the story of Job in most of its essential external features as sketched in the last issue, it now remains to consider the internal correspondences of the ancient biblical version and its modernized counterpart.

The characters, J. B. and Job, both come through their trials stronger and firmer in their manhood than they were before. They

touched hitherto unrealized depths of being. They retained their integrity, preserved intact the indestructible core of their inmost being. They held fast to the will to live and to go on—on to some goal that has meaning and purpose.

But there are important differences. For Job the end was clear-seeing; it was Spiritual Illumination. For J. B. it was an acceptance of some hidden virtue in adversity without the attainment of inner revelation. The conclusion arrived at by J. B. could not be that of Job since the two characters are not developed on like ground. The story of Job is conceived in the light of the Mysteries whereas the J. B. recital is drawn in the lesser light of humanistic rationalism.

In the biblical drama Job emerges from his trials and tribulations with an exultant faith. He has come into an inner knowing that he has a loving Father, a living Redeemer, a heavenly Guide and Protector. The enlightenment to which he has attained becomes clearly articulate. He is the fearless, determined questioner who has become the grateful, reconciled knower. He has made direct inner contact with the Divine Presence. He is now the knower who knows that he knows. Great and terrible as had been his losses and sufferings, they were not to be remembered in the exalted and enriched state to which the experience had elevated him. His former holdings were transcient; his present possessions eternal.

For J. B. the experience is less rewarding. He does not come through with Job's riches. For him there is not yet an Initiation into the Mysteries with its recompensing answers. But there were gains. He had discovered love as a power—a miraculous power. It had effected his restoration. It brought Sarah back to him. While he could not attribute love to God, he was coming into the recognition that it is love indeed "that makes the world go round." Sarah, by intuition rather than logic, helped him to grasp the concept that love underlies and permeates existence, that it provided the motive power for carrying life forward, no matter how great the obstacles to be overcome, and that this it is that imparts to life an indestructible value, an undying worth.

If it be true as ancient philosophers maintained that God is unknowable but that man, His highest creation within our ken, is knowable, then it follows that we shall know as much of God as we can know of man. Granting this to be true, it can be said that J. B. is on the right trail for finding the God of Love. He was discovering Him through the love that brought back Sarah, the love of life that guarantees its eternal on-going.

That this is the intended meaning is so stated by the author himself. "It is in man's love," writes Mr. MacLeish in the play-bill,

"that God exists and triumphs; in man's love that life is beautiful; in man's love that the world's injustice is resolved." And so while the *J. B.* drama ends on an affirmative note it is in a minor key as compared with the heavenly reverberating chord on which Job's triumphant overcoming is concluded.

The foregoing statement is not to be understood as inferring that author MacLeish could or should have concluded his play on a higher note than he did. The ending is consistent with what has gone before. To have attempted to raise it to a higher level would have given it a false conclusion. And its ending is not false. It is intellectually honest. It is sound and logical. True to the chosen point of departure it is what it has to be. Since it takes no note or offers no hint of the operation in human life of the twin laws of reincarnation and karma, it can offer no explanation for the apparently undeserved human suffering and the seeming injustices met with on every side. There is no recognition of the fact that what the law of biological evolution is to form, that the law of rebirth is to the soul. Apart from a knowledge of man's repeated earth lives in which he reaps as he sows from one life and one age to another, does earth life as it is lived make sense.

Key to Human Inequalities

One reviewer in a religious journal found fault with the dramatic structure of *J. B.* because, as he said, "the evils that befall J. B. are purely arbitrary. They are not related to anything he had done; they are not the means through which God is effecting anything in the world."

Well, the fault is not in the dramatic structure. It lies in a priesthood that has lost the light, a priesthood that is no longer recruited as once it was from centers of Initiate Wisdom. *J. B.* is not a sociological study; it is a symbolic drama. Like its ancient prototype, the Book of Job, it must be read with spiritual perceptiveness rather than with literal mindedness. Certainly the evils that apparently fall so "arbitrarily" upon J. B. reveal no causative antecedents when viewed in terms of this one earth life alone. This is the baffling problem around which the whole play revolves. It is the problem to which current religion, philosophy or science holds no answer, berefit as they are of the higher science of the soul. If it were possessed of the latter it would see the present life related to previous incarnations, all of which would have to be taken into account before passing judgement on the circumstances and condition in the momentary present. J. B. had lived through ages past before arriving at his present stage of development. In the course of that long evolutionary

journey from infancy to maturity, from weakness to strength, from ignorance to knowledge, he, like every member of the human family on the Path of Becoming, had knowingly and unknowingly transgressed nature's harmonic laws and incurred the inevitable painful reactions of such violations. Paradise was easily lost; but it is hard to regain. As Virgil in his Aeneid expresses it,

> The descent to Avernus is easy,
> But upward to retrace the way,
> Therein lies the stress of labor.

The human race as a whole, and every member of it, carries a heavy karma as a result of the fall from the Edenic state. And since the race of men is one, since every member of the human family is indissolubly linked together, everyone bears within himself not only the karmic consequences of his individual acts of omission and commission, but also shares in some degree the karma generated by the community in which he lives, by the nation to which he belongs and to all the world of which he is a part.

Only when each earthly life is seen to be but a segment of the rounded arch, each life like a day in school to which the soul returns again and again until all earth's lessons are learned and liberation won, is it possible to believe on purely rational grounds that God is both Justice and Love. Since J. B. was basing his conclusions on the assumption that man's destiny was rounded out in a single earth life he could not in the light of his experience, and apart from either a mystical religious faith or the light which spiritual science sheds on the subject, affirm that God was either Justice or Love.

As to the foregoing quoted statement that J. B.'s sufferings as related in the play are "not the means through which God is effecting anything in the world," it might be said that such a statement might well come from a materialist, but is not consistent with the teachings of any of the great religious faiths. The orthodox Christian avers that ills from which man suffers as a result of his fallen nature, act as a disciplinary, chastening experience that tend to bring about repentance, regeneration and salvation. The esoteric Christian adds to this belief the doctrine of rebirth and as the process by which such results are accomplished.

When under the cyclic turn of the wheel of birth and rebirth man attains to the stage of development at which the law governing the personality, or the natural man, is fulfilled by coming under the direction and control of the law governing the ego, or the spiritual man, then comes liberation from "all the ills that flesh is heir to." In the words of Revelation, "Him that overcometh will I make a

pillar in the temple of my God, and he shall go no more out." J. B., whose theological frame of reference is limited to a single life on earth, can envision no such liberation. Job, whose eyes opened on a pattern of cosmic dimensions, experienced it. J. B. is "the prodigal son" still out in the far country, uncertain about the why, wherefore and whither of life. Job found the Path of Return to his Father's house and chose to take the "straight and narrow" way of Initiation that leads to it.

The truths of Initiation are not in the *J. B.* book. It is based on purely humanist concepts which, for all their admirable excellence and nobility cannot encompass the wisdom belonging to the Arcane Mysteries. The conclusion of a drama can rise no higher than the source from which it rises. Job soars to heights of exaltation because its source is the Secret Doctrine, the Initiate Wisdom. *J. B.* strives earnestly to come up higher but is never able to get above the earth.

As previously stated, Job is an initiatory drama: *J. B.* is a humanist document. The Book of Job was constructed on the Wisdom of the Mysteries; *J. B.* is built out of the cogitations of the purely human intellect, an intellect, brilliant and penetrating, to be sure, and a mind, moreover, fortified by a rare poetic imagination. But for all their combined excellence these are still devoid of the immortal elements irradiated by the Divine Gnosis. Job reveals the meaning of earth life as viewed from the spiritual level and in the perspective of immeasurable time; *J. B.* as it is seen from the intellectual plane and in terms of a single earthly life. Viewed from its higher vantage point man's journey is seen to culminate ultimately in that of the divine man. Looked upon from the less advantageous position of mortal mind the forces of biological evolution promise to produce a superior human being, but a divinized man is not in sight.

Holding the Mirror Up to Nature

J. B. is a play of today. It takes a brave look at the world as it is. With a rare artistry it holds the mirror up to our time and reveals its essential character, its hopes and fears, its deep longing for a better understanding of the meaning and significance of life.

Of all the art forms the drama is the most effective medium of accomplishing this purpose. By drawing on all the arts, the stage is able, as is no other medium to convey the mood, the feeling and the state of mind prevalent in its time. It possesses the means for most effectively projecting the overtones of external events and exposing forces that are at work beneath the surface of the passing scene.

J. B. does this for our time. It delineates the essential character of the generation to which it is addressed. It sets forth its present state of mind, a state of mind sobered by tragedy and suffering, perplexed by the swiftly shifting world scene and seeking as never before for some sign of law at work beneath the outer chaos, for values that will survive change, for added light on human destiny that will make the vast, painful ordeal of our time more bearable. It voices the desperate longing of the masses for an inner certitude that there is really "a divinity that shapes our ends, rough-hew them how we will."

Such is the character portrayal of our time which Archibald MacLeish has drawn in his versified drama, *J. B.* It exhibits modern man's search for a fresh revelation on his faltering journey toward the light. It gives hints as to what that light may be, in what it may be found, but it does not come through into the light itself as does Job, its biblical prototype. Even so, it does make a notable contribution to modern man's thinking on the profoundest problem of human existence. Because it does not carry on into the higher spiritual light revealed in Job should not lessen appreciation for the positive values it does bring to light. It is definitely pointing the modern seeker in the direction which, if followed honestly and sincerely, will ultimately lead to the victorious overcoming and divine illumination attained by Job.

As previously noted, the *J. B.* drama was neither written or produced with an eye to its box-office attraction. It came into being in spite of unlikely commercial success. Rather, it was inner necessity that brought it forth. It was the response of a sensitive transmitter to meet a deep human need, voiced and unvoiced, for a fresh approach to the eternal problem of man's relationship to God, the meaning of pain and the apparent inequalities and injustices met with on every side.

However, Mr. MacLeish himself says his play has no "message." In other words, it is not a "preachment"; it is an inquiry. As such, it does have a message. The problem posed is sharply focussed—the first step toward finding a solution. It is examined in the light of the best of human reasoning, but without success. Even so, this can mean progression, though of a negative nature. To learn where the answers are not to be found, can, and often does lead through the process of elimination, to other and higher ground whereon they are revealed.

The mind is not man's highest faculty. Says Elihu, whom Job met, but not J. B., "There is a spirit in man, and the inspiration of the Almighty giveth understanding." This indicates the direction

which the search must take for the longed for light on life's mysteries. It lies in realms capable of being contacted by the higher mind, or the spirit in man, but not accessible to the lower or concrete mind. Job entered into this sphere. J. B. did not. Hence, the Book of Job and *J. B.* run parallel only up to the point of exhausting what the unillumined mind could reveal on their common problem. At that point while J. B. did not give up, but went on, he did not go up. Job, on the other hand, his words having "ended," did give up; that is, he gave up his lesser self and then stepped up into his higher being. His horizontal search ended; he took up the vertical and entered into another dimension of consciousness. He became the seeking, knowing Initiate.

The Book of Job

Job is the story of everyman at some stage of his evolutionary journey. As Mr. Zuss observes "There's always someone playing Job...thousands...millions and millions." To which Nick replies, "I know, I know, Job is everywhere we go."

The Book of Job falls into two distinct parts. The first sets forth the working of material law and its reactions on the physical man. The second part reveals the operation of spiritual law and its reactions upon the soul of man. Robert Browning, with true poetic insight, described these dual laws and their reactions upon the inner and outer man in these words: "When the fight begins within himself a man is something. God stoops o'er his head; Satan looks up between his feet. Both tug; he's left to himself in the middle; the soul awakens and grows."

Books of Initiation like Job, are composed of symbols, the language of the Mysteries. In this sense they are myths—myths stranger and truer than external history can record.

Symbolically interpreted, the three friends that come to counsel Job are the voices of his threefold personality. They are the urges and interests of his physical, emotional and mental natures. The Great Work to be accomplished in the course of human evolution is to effect a break-through from the limited sphere of the personal life into the amplitude of spiritual being. This is what Job did. The stress of the Herculean labor required for its accomplishment and the essential nature of the experiences inevitably encountered on the way, is the story of Job. That story, one of the most magnificent recitals in all the world literature, while so sublime in grandeur, profoundly moving in its exalted imagery and cosmic sweep, still maintains so intimate a contact with universal experience that every man recognizes his vital relationship to the undying biblical character of the land of Uz.

Now to return to Job's three friends. Eliphaz, whose name means "My God is gold," may be correlated to the physical body, or the earthy nature. Bildad, "a son of contention," is the emotional nature which is related to the fire element, and in which conflicting desires contend with one another, some with a downward pull, others upward. Zophar, a name that has been interpreted as meaning a bird, one who chirps or chatters, correlates to mind, airy in nature. It is capable of rising into higher elements, and to rightly apprehend certain truths and ideals, but not yet able to penetrate into the wisdom of the spirit.

All three friends possess a measure of truth. All are capable of entering into meaningful controversy with Job. But all are speaking from the standpoint of the natural man. They have not yet gone beyond this stage in their development. They do not have anything to offer Job that he does not himself already know. But Job has now come to the place in his development where he demands more light on the riddle of life than all the best reasoning and finest logic can supply.

And so Job's counsellors not only fail to shed any new light on his problem, but they are equally unable to give any specific direction as to where they are to be found. It is not that they are dumb as this world's knowledge goes. They say many fine things, express beautiful truths, utter ideal generalities. But they simply do not grasp his problem, they do not penetrate to his need. These lie in another dimension of being which has not yet entered into their consciousness. They are but the voices of man's outer, imperfect nature in and through which the indwelling divine perfection is striving to express itself.

So Job dismisses them for what is to him "vain speech," and for missing the mark he is aiming at so far as to call them "forgers of lies" and "physicians of no value." He now comes to realize the utter inadequacy of the natural man to grasp the mysteries of God. So "the words of Job are ended."

The Voice of the Spirit

Now it is that Elihu appears. Elihu represents the spirit. His name means, "My God is He" or "He is God Himself." He is *the* voice, the Voice of the Spirit that is heard after the little voices of the natural man have been stilled. Elihu is the ego, the indwelling spirit in man. He is young, which is to say, the powers of the ego are young in evolutionary development in relation to the earlier acquired vehicles of the personality.

Now Elihu, the spirit, took Job, the natural man, to task for "try-

ing to justify himself rather than God," and also reproved the three friends "because they had found no answer and yet had condemned Job."

Elihu had waited until all others, including Job, were silent. Then came words of divine illumination: "There is a spirit in man: and the inspiration of the Almighty giveth understanding." Then Elihu, in an effort to impress upon Job that not until the clamoring voices of the mortal mind had been silenced could he, the voice of the Higher Mind, speak to the purpose. "Behold," says he, "Now I have opened my mouth." He bids Job harken to the wisdom which he promises to utter, and to utter "clearly." He tells Job something about how inner plane instruction may be given, "in a dream, in a vision of the night, when deep sleep falleth upon men," and how the spiritual forces wrest the spirit of man at night from earthly influences so that it may retain a closer contact with the inner spiritual world. Elihu, the voice of the spirit, also informs Job that he brings knowledge "from afar," which is to say, from higher levels of consciousness.

Then the Lord answered Job out of the whirlwind.. His spiritual centers, or vortices of energy became active. He was in the midst of an initiatory experience. The Lord then hurls question after question at Job, none of which he could answer, even though they were all related to the natural world. How much less then, could he presume to have answers to the infinite mysteries of God.

Job confesses his inability to match wits with God. He realizes as never before the littleness of his human self in relation to the divine. But, it has been said, "Where there is nothing, there is God." When Job in his personality aspect was brought to naught, then it was that Elihu, the spirit of God, became manifest. Now as Job was becoming aware of his indwelling divinity and its infinite potentialities, the Lord bade him to rise up from his dung heap, to claim his spiritual heritage, and to "deck himself with majesty and excellence...with glory and beauty." In other words, the higher self bade the little self to go forth with enhanced powers and clearer vision on the evolutionary journey that leads from clod to God.

"So the Lord blessed the latter end of Job more than his beginning," giving him "twice as much as he had before."

Attainment of Divine Illumination

The story of Job is that of a seeking soul intent on reaching the temple door that admits entrance into the spiritual sphere of luminous spiritual being. It traces the path through earthly experiences that culminate into a higher state of being. Well-being is restored at the

physical level to which is added celestial riches of the spirit. The lesser life is swallowed up in larger being. "Then," declared the Lord, "I will confess unto thee that thine own right hand can save thee."

The Lord helps those who help themselves. The Christ came to give the necessary assistance to fallen humanity to save itself. The Lord pointed out to Job that once he had become aware of his divine selfhood and set its unlimited powers into motion he was on the way of working out his own salvation.

There is no book in the Old Testament that is in greater need of reinterpretation than the Book of Job. The world never had greater need of the light it sheds on the most fundamentl problems of human existence. Once the key to the esoteric significance of this initiatory manual is recovered it will be used as one of the supreme guides to steps on the path that leads to spiritual Illumination.

The Book of Job also points the way for humanity as a whole. It was never more timely than it is today. It indicates the present status of the race as a whole—troubled, turbulent, confused, yet sound at heart and calling desperately for more light on the meaning of suffering, the problem of good and evil, the purpose of earthly existence and the ultimate goal to be attained. It holds answers to all these questions if it is but read aright. It presents in poetic and allegorical form the path which leads from

Darkness into light
From the unreal to the Real
From death to immortality.

SELECTIONS FROM SAYINGS OF LAO-TZU

I have three precious things, which I hold fast and prizze. The first is gentleness; the second is frugality; the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold; be frugal and you can be liberal; avoid putting yourself before others, and you can become a leader among men.

Gentleness brings victory to him who attacks, and safety to him who defends. Those whom Heaven would save, it fences round with gentleness.

The tree which needs two arms to span its girth sprang from the tinest shoot. Yon tower, nine stories high, rose from a little mound of earth. A journey of a thousand miles began with a single step.

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By Corinne Heline

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MYSTIC MASONRY

By Corinne Heline

PART FOUR

MAN—THE DIVINE MASONIC PATTERN

CHAPTER I

Man—The Temple of the Living God

Man is a mystery encompassed by mysteries.
—Albert Pike

This work on Mystic Masonry began with a study of esoteric architecture. It seems fitting that it be concluded with a related exposition of this same subject.

The esoteric Mason understands that the highest ideal of Masonry is the building of that temple not made with hands, but which is eternal in the heavens. It consists in the Great Work of perfecting and spiritualizing the body-temple wherein abides the living God, the indwelling spirit. The student of mystic Masonry also understands that the inner meaning concealed beneath the magnificent ceremonialism of the various degrees symbolize the processes whereby the candidate qualifies himself for receiving the "Master's wages" which enable him to "travel in foreign countries."

The ancients included architecture among the sacred arts because they recognized something of its sacred origin.

In that far-off time known biblically as the First Creative Day, and among esotericists as the Saturn Period, architecture had its origin. Among the first lessons given to mankind in the making was that of building forms. It was also at this time that he received the germ of the dense physical body. The study of architecture or form building was under the direction of the Hierarchy of Scorpio, the Lords of Form, who hold the cosmic pattern of all forms that exist on earth.

This creative Hierarchy was assisted in its work by the Hierarchy of Leo, the Lords of Love. In this connection it is significant to note that King Solomon's Temple was constructed in accordance with the basic pattern of man's body-temple and that all the workmen engaged in its building were under the direction of the two tribes of Dan and Judah that come under the hierarchical jurisdiction of Scorpio and Leo respectively.

All the world's Sacred Scriptures and Mystery Teachings take man for their principal theme. In some Mystery Temples of old a mannikin was placed on the altar, not as some would suppose out of

paganism that elevated man to a station where he displaced God the Creator, but from a recognition of the truth that God's highest manifestation on earth is man, and that man can know only as much of God as may be discerned in his external expression in nature, the highest member of which on this physical plane is man himself. Made in the image and likeness of God his earthly incarnations provide the means by which he gradually brings that divine pattern into concrete manifestation. In the Bible, life's supreme textbook, the story of man and his ever ascending path toward perfection is deliniated with spiritually scientific accuracy as well as in the form of various parables, symbols and legends—from the opening chapters of Genesis to the final scenes of Revelation.

The principal work of architecture is to bring about a harmonious relationship between the vertical (masculine) and the horizontal (feminine) lines of force in their interaction throughout all nature. With the completion of this work a perfect balance or equilibrium is attained. It is then that the structure stands harmonious in proportion, beautiful in outline, quiescent and serene like some tangible benediction. This same law applies also to the building of man's Initiate body, that immortal vessel in which the spirit may pass unharmed and unperturbed through all the elements of Fire, Air, Water and Earth. It is the building of this vehicle which forms the *summun bonum* of all man's earthly efforts and aspirations. St. Paul describes this vehicle as the body celestial. One of the first lessons given the disciple when he enters upon the disciplines that lead to Initiation is that the laws that are found in architecture are also applicable to the body of man.

The establishment of a balance between the two contrary forces, the vertical and the horizontal, the masculine and the feminine, lies at the heart of the quest of the mystic Mason. From the time he enters the Apprentice Degree in the Quest of Light until he attains to the end of that Quest in the sublimity of the Thirty-second Degree, this perfect consummation is known as the completion of the great White Work.

The earth and its humanity now stand upon the threshold of a new age in which the Fatherhood of God and the Brotherhood of man is to become a glorious reality. The fundamental keynote of this new day will be universal unity and world-wide peace. The rhythms of this new age will transform and glorify all the arts including architecture. It is then that every vertical and horizontal, every column and architrave will unite in the exultant song that God is, and that man is made in His image and likeness. In this new day the sublime symbolism of Masonry will be better under-

stood, and the innate spiritual powers inherent and concealed therein will be liberated for the benefit of the earth and all its progeny. Masons, when spiritually awakened, become true mystic builders of the new age and pioneers of the new age in preparing the way for the second coming of the Lord Christ.

As the number three figures prominently in masonic ceremonialism, three colors are in conspicuous use. There is white which symbolizes purity and regeneration; black, the symbol of darkness and death; and blue, the color of spirit. The first three masonic Degrees outline the path from darkness to light, hence they bear the name, The Blue Lodge. As an illumined soul has observed, when the disciple is ready to see all Nature as a vast Book of Symbols, then will all life become a Sacrament.

The profound truth underlying Masonry is Polarity or Equilibrium. The harmony resulting from resolving contraries into complimentaries as interpreted by many sages, including that prominent Masonic illuminator, Albert Pike, has been known down through the ages. Its importance and transforming effects have, however, been generally unrecognized by the masses, hence nations have risen and fallen, civilizations have flourished and declined. How different would have been world history if mankind had been centered and stabilized in the basic truth embodied in the term Polarity. The two columns in equilibrium, of which Seth and Enoch taught, and which adorned the temples of Hercules, of Samson and of Solomon, also proclaimed this truth but to an uncomprehending world. Polarity, in simple language, means harmony between the masculine and feminine poles in nature and in man, which again means perfect equality between man and woman. It is this state of equilibrium that will give stability, harmony and fruitfulness to a civilization and establish eventually universal peace in the world. That this long sought for goal will be greatly advanced in the new Aquarian Age is indicated in the pictorial symbol of Aquarius, the sign governing the New Age, which is an androgyne figure embodying the features of both man and woman.

The human body-temple bears witness to the law of polarity. In the earlier stages of man's development the body was androgyne. Separation into the sexes came later. In the distant future the masculine and feminine forces will again be equally incorporated in the human form. This is how an eminent mystic has described the signature of polarity in man's present body: "The human temple, as does the building of the architect, follows the lines of natural beauty and depends upon the proper subordination of the parts to the whole and the harmonious interrelationship between these parts. This har-

monious relationship is exemplified in the polarity of the two sides or parts. An 'inevitable duality' exists throughout the body in both tructure and motion. Two eyes, two ears, two nostrils, two lips, hands to hands, feet to feet, in one body, grooms and brides." In the words of the Psalmist, man is indeed fearfully and wonderfully made."

States a profound modern mystic: "In periods of mystical enlightenment, men have used the human figure, the spirit's temple, as an archetype for sacred edifices. The greatest architects say that all sacred buildings should be founded upon the proportions of the human body. Architecture is highest when it is most nearly human."

Milton Pottinger, an eminent masonic authority, states that "there is an ancient legend in connection with the building of King Solomon's Temple, which relates that all the stones and timbers that were used were prepared in the quarries and forests of Lebanon, transported to Joppa on the seacoast, and then floated to the temple, where they were fitted into place without any further cutting, hewing or shaping. So perfectly were the materials prepared that the various parts fitted together without the sound of any metal tool being heard.

"This is simply a Masonic kindergarten story, stating the labors of the soul during the nine months of gestation, for the materials that enter into the formation of the human foetus are floated to it through the umbilical cord, and the work of building is done from within.

"Pure arterial blood from the mother's heart is sent through this umbilical cord to the builder, the soul, which works in secret and not having mortal eyes in darkness, erecting a physical temple for its future habitation, and the materials are fitted into place by the supreme power of love."

In order to understand more fully the marvels of the human temple in its relation to masonic architectural patters it will be helpful to note the correspondence between the descent of the spirit into physical embodiment and the down-pouring of fire from heaven upon Solomon's completed temple in Jerusalem.

The adventures of the human spirit as it descends into earth life are threefold. The first adventure is conception, which may be likened to Masonry's First or Apprentice Degree. In both instances, the soul goes forth in search of added experience from which to garner greater wisdom. The second adventure of the incoming ego occurs during the pre-natal epoch and corresponds to the experience encountered in the second or Fellowship Degree when the candidate comes into direct contact with added measure of inner plane truths and their manifestation in the outer world. The third adventure of

the incarnating spirit begins when it takes possession of the physical body and embarks upon an individual existence. This event corresponds to the Third or Master's Degree in Masonry. Rightly understood, this Degree gives mastery over both life and death.

One of the incarnating ego's most important activities during prenatal development is weaving the silver cord. This cord connects the several vehicles of the threefold body with the mental sheath and the indwelling spirit. It is the cable-tow of Masonry. In man's present stage of evolution this cord is composed of three strands. The Masonic cable-tow is likewise tripartite, and must be tied in three places. The portion of the silver cord which connects the physical and the etheric bodies is built by the ego with angelic assistance during the prenatal interval. The second part which connects the etheric and desire bodies is built during childhood, and the third part which connects the astral body and the mental sheath is completed when coming of age at about twenty-one.

The silver cord, like other members of the human body, is fashioned according to the spiritual archetype. Being of a threefold composiiton it is not easily broken. When severed, the ego can return no more to its physical body, which then dies and returns to the elements out of which it was formed.

The symbolic cable-tow as used in the masonic Lodge, always refers to a bond that links either persons or things together. The silver cord binds man's threefold personality, namely, the dense physical body, the etheric body and the desire body to his higher principles. When, as previously stated, the silver cord is severed, the dense physical body dies. Solomon describes this severence in a mystic chant of dissolution in the twelfth chapter of Ecclesiastes, a chant used with solemnity in masonic Lodges when observing the final rites at a brother's passing: "The almond tree shall flourish and the grasshopper shall be a burden and desire shall fail, because man goeth to his long home and the mourners go about the streets. Or ever the silver cord be loosed, or the golden bowl be broken, then shall the dust return unto God who gave it."

In the words of an unidentified writer, "the wonders of the human body have their outline in the sciences of Numbers, Music and Architecture."

* * *

This is the first of another series of four articles to appear in the *Interpreter* this year. Previous articles in the Mystic Masonry series are available in pamphlet form at fifty cents each. These bear the titles: I *Esoteric Architecture;* II *Journey Toward the East;* III *Ascending Jacob's Ladder.*

The Highway of Life

By Elizabeth Hill

BIRTH is not a beginning. It but inaugurates another journey on the highway of earthly existence.

EXPERIENCE paves the road all must travel, whether going forward or in reverse.

CHOICE is the prerogative of every wayfarer. It determines the direction taken and the attitude wherewith one travels.

KARMA is luggage accumulated on previous journeys. It is always the increment of Choice.

ATTITUDE can make of Karma a stepping stone by which to surmount obstacles, or a milestone that hinders movement in any direction but down. By Attitude one goes through Life as a

Somnambulist	Tourist	Fugative
Vegabond	Plodder	Adventurer
Wanderer	Straggler	Pilgrim

SOMNAMBULISTS walk in their sleep, having no control over the why's, where's and how's of their going.

VAGABONDS are life's parasites, taking much but contributing nothing.

WANDERERS are slaves of whim, choosing a will o' the wisp as their fickle guide.

TOURISTS are merely sight-seers in unfamiliar realms.

PLODDERS get somewhere eventually but miss the beauties along the road.

STRAGGLERS tag along regardless of whither the parade is bound.

FUGITIVES seek escape only to discover they have taken themselves along.

ADVENTURERS blaze new trails, it is true, but their objective is *doing something* rather than *getting something done.*

PILGRIMS alone burn with zeal to reach a noble destination, and are willing to sacrifice a lesser resting place to arrive at the haven of their soul's desire.

"Seek ye for me," the Great God cried,
"Though rough the road may be.
Through vales of shadow, leas of light,
'Round boulders that will test thy might,
By searing day and darkest night
Climb ye the mountain's dizzy height,
For there I wait for thee."

TRANSITIONS

Two valiant servers on the New Age spiritual front have recently "crossed the bar": Mrs. Clarence Gasque and Mr. F. E. Rogers.

MRS. CLARENCE GASQUE

Mrs. Gasque, who was affectionately addressed as "Mother Gloria" by her close friends and associates, made her transition last December 23rd at San Diego, Calif. In her long, rich, fruitful life she had been a magnanimous contributor to the spread of Mazda, or the Light, as this was channeled into the world by Zoroaster, world teacher, prophet and forerunner of the Christ. As a true exponent of the Mazdaznan philosophy she was an ardent advocate of the vegetarian way of life on grounds of its hygenic benefits and its deeper ethical, humanitarian and spiritual implications. Her influence in this area of New Age living earned for her wide recognition in both the East and West.

Mrs. Gasque shared generously of her ample means and spiritual gifts with individuals and groups alike wherever she found herself in this country, in Europe or in India. The world was her parish. She was equally at home in many lands. Her last residence was in Tecate, Mexico. Glorious indeed must be the mansion she now occupies, built as it was of noble thoughts, high ideals, selfless service and spiritual dedication.

F. E. ROGERS

Mr. Rogers is perhaps best known as editor of *Talk of the Times,* a monthly magazine that commenced publication in 1942 and continued uninterrupedly until a short period before his demise. Mr. Rogers was a forceful writer and speaker. He was a keen observer of the world scene and a singularly gifted interpreter of the spiritual significance of passing events. He was an able exponent of mystic Christianity, esoteric lore and spiritual science. Prophecy was a notable feature of his work, and so, too, was his exposition of the Anglo-Israel reading of history.

Mr. Rogers was born in Madras, India, in 1886 and his birth into the higher world occurred last January fifth. It concluded a richly productive life, a life that had for its one and only aim, that of bringing something more of a saving knowledge to his fellow man. Many are the richer for the contribution he made toward the establishment of New Age spiritual enlightenment, and wonderfully uplifting must be the gratitude that flows out to his rising, liberated spirit for the good received at his hands. By such, indeed, is the Kingdom being built on earth.

A Time To Die

There is a time to be born and a time to die, said the wise Solomon. This knowledge, however, is generally held to be exclusively within the keeping of our Maker. But there are rare instances of individuals who have possessed foreknowledge of the exact time of their "going hence." One well known historical character whose consciousness was aware of such timing was the eighteenth century Swedish soul scientist, Emanuel Swedenborg. No doubt many of our readers saw the article reporting just such a case in the January 18th issue of *Life.* It tells the story of one Malete G. Hanzakos, a seventy-seven year old Ameri-

canized Greek immigrant, who while still in good health, knew the time he would make his transition. According to the account given, he approached the event with the same equanimity as he did his accustomed daily tasks, making detailed preparations—grave, tombstone, casket, flowers and all. As the day for his departure drew near, he sent for his relatives. On their arrival he made a division among them of his personal assets, even to the point of emptying his cupboards of their contents, saying he would have no more need for them. This done, he fell to the floor, slipping peacefully out of his body.

There was no sadness of farewell on his part. When the relatives commenced to give way to grief he clapped one of them on the shoulder saying, "Don't worry; time to cry is not when a man dies but when he is born."

That was like an echo from a fragment of Chinese wisdom:

"When I was born, the others laughed, I cried.
But others wept—I did the laughing
when I died.
Birth is a joyful thing except to him who
greets the earthly dawn.
Ah, we would weep at birth and smile
at death, I know,
If love of this life did not deceive us so.

The most difficult period in the whole of man's reincarnational cycle is that which is lived out on the physical plane. It is therefore the shortest of the successive phases of experience that the soul passes through on the ascending planes of existence between death and rebirth. Whereas physical embodiment runs its course in some threescore and ten years, life in the inner worlds extends normally over several centuries, averaging perhaps a millennium in mankind's present state of evolution. Earth life provides the raw material of experience out of which the ego extracts the essences during its sojourn on the inner planes and incorporates them into its being as added capacities, powers and wisdom. It takes less time to sow than to reap, and in the words of Walt Whitman, "Life, life is the tillage, and death is the harvest thereof."

The strange and unusual case of Mr. Hanzakos, who was not a mystic or occultist, but literally a "man of the street," a shoe shiner as related in *Life,* is not just another apparently inexplicable oddity that nature produces now and again. It is sort of an advanced 'courtesy' exhibit of what will sometime become common knowledge and practice. The time will comes, writes D. K., "The Tibetan," when death will be undertaken on the direction of the soul, when preparation for the event will be undertaken in much the same manner and spirit in which parents now arrange for welcoming a new born babe into their home or as lovers make plans for their nuptial day. Death as it is generally regarded today will be no more. Dread and fear, gloom and grief will have given way to their opposites and the departing spirit together with those nearest and dearest will observe the event as marking the triumphant finale of an earth life. The Angel of Death will then be beheld not as a grim intruder and dreaded destroyer but as a benign presence and divine deliverer opening the portals to realms Elysian.

Today is Different

Every day we say to ourselves, it is not as it was. Change is the predominant feature of our time. In some areas of human life it is literally explosive; in others less spectacular, while in one area where it should be most decisive it is scarcely noticeable.

That area is the religious. Because of the sanctity that comes to be associated with the rituals, practices, and doctrines that have come down from the past, there is not only a timidity but actually a fear, sub-conscious, if not conscious, on the part of the great majority of the followers of all the long established religious faiths, that to alter in any way the familiar pattern of worship, or to re-state or even question doctrinal beliefs, hallowed by centuries of devoted usage, is to endanger the very foundations of religion itself. In no field of human activity are the forces of conservatism so strong as they are in those that have to do with man's spiritual life. In this area, moreover, it is not just conservatism that prevails over liberalism; the position taken is often defiantly reactionary. "The old time religion is good enough for me!"

But it is not. Too many congregations sleep through the sermons they more or less reluctantly go to hear. The shorter the sermons, the sooner they are over, the better. There is not the courage of J. B., with whom we are dealing in this issue, to face up to current theology's inadequacies to meet the questioning mind of today. What is needed in the whole domain of religion, as in every other sphere of our daily life, is what Frank Buchman of *Moral Re-Armament,* calls "something electric!" "The time is now," sings Christopher Fry, "when the longest stride of soul man ever took is upon us." For "affairs are now soul-size."

Life is not static. Neither are man's concepts of God, of His infinite mysteries, of His plans and purposes. They deepen, they broaden out "with the process of the suns." Theology must be re-written from age to age, from generation to generation. The spiritual realities which creedal interpretation deal with do not change, but man's understanding of them does.

Today there is such a wide gulf in consciousness between the age that is drawing to a close, and the one that is beginning to take shape, that if the whole inner and outer structure of organized religion does not yield to the imperative demand of this changing time to adapt itself to present soul needs, more of the world will suffer a religious black-out like that which overtook the one-time devout and worshipping "Holy Russia."

A new approach to matters pertaining to matters of the spiritual life is essential. Doctrinal formulations of centuries ago have lost their meaning for our time. They no longer convey the spirit that nourishes and transforms. Yet multitudes in Christendom are still vainly attempting to satisfy their inner hunger on concepts formed out of a consciousness that has since undergone radical change. While there are voices speaking out of present soul-awareness, and movements keyed to the spiritual needs of our times, they have not yet made any appreciable impression on the vast, conservative body of orthodox Christendom. Creedal belief is still widely held to be inseperable from true

religious experience. The ox cart has been left behind, but not the theology to which it belonged in its day. Hence, countless good people go to church out of a desire to satisfy their spiritual needs, though frankly confessing they do not get much out of the time so spent, and least of all what they hear from the pulpit. They still honor the Bible as a book of divine revelation by keeping it on their bookshelf or table, and really wishing that they could get out of its reading what their forefathers are said to have derived from it. But they can't, so the Book is lift unread.

Why is it not read? Why does it not give the help to this generation that it has to others that have gone before? Because its passages are linked to doctrines, beliefs and interpretations that were adequate to the religious requirements of the time in which they were formulated, but not to the more deeply probing, scientific mind of today. So there is an inner conflict between the soul that calls for nourishment and the mind that rejects the menu that is offered. It will continue to be so until the Sacred Scriptures will be read in the light of an understanding that will be as expanding to spiritual consciousness as the conquest of space has been to the enlargement of man's physical environment.

The keys to such an understanding is provided by spiritual science. It is to be found in the Mystery Teachings of the ages. This ageless wisdom is now due for dissemination beyond the restricted temples or Initiation as in the days of old. Humanity as a whole is today undergoing an Initiation and is at the stage in its development when it is not only able to receive the "meat" formerly reserved for the "strong" but requires it for its spiritual on-going. Therefore the Sacred Scriptures not only Christian, but those of all religions, require new interpretations for this age and generation, based on the science of the soul.

New Age Bible Interpretations

Such are the *New Age Bible Interpretations* made available by the New Age Press, and also Correspondence Courses based on the same. These Courses are designed to meet the demands of the serious student that looks not simply for more reading matter, but skillful, trained, direction in laying hold of keys and methods of individual search which promise to eventuate in a clear and comprehensive grasp of the fundamentals of esoteric Christianity and spiritual science. Students of these Courses are assigned an individual secretary. The work goes out on a freewill offering basis. For further information or enrollment, address The New Age Bible and Philosophy Center, 1139 Lincoln Boulevard, Santa Monica, Calif.

The Center also offers correspondence courses in the *Rosicrucian Cosmo-Conception*, *Gleanings of a Mystic* and *Practice of Meditation*.

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By the Most Reverend Edward M. Mathews every Sunday at 8:00 A.M. on KFAC, Los Angeles.

BOOK REVIEWS

By ELIZABETH HILL

A BOOK OF CONTEMPLATION, Dagobert D. Runes,Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—149pp—$3.00

One might call this a dictionary of ideas or on alphabetized index of the author's contemplative wanderings. He starts out with a few significant words classifying under "A" and concludes with ditto under "X"—words that give rise to philosophic meditation. The conclusions at which he arrives are epigramatically expressed in quotable quotes ranging from humorous to vitrolic, but all to the point. As an example, "THE PROPHET knows no more than ordinary man but he knows it earlier." Indeed, this is A BOOK OF CONTEMPLATION.

THE KANTIAN THING-IN-ITSELF OR THE CREATIVE MIND, Oscar W. Miller, Ph.D. Philosophical Library, 15 E. 40th St., N. Y. 142pp—Cloth—bibliography—index $3.75

A story is told of three men in a Pullman who take note of a forest. The businessman sees it as a source of lumber; the sportsman as a place for good hunting; the artist becomes ecstatic over its beauty. One and the same stand of trees, yet three different evaluations according to individual response. Pared to the very bone, this suggests the basis for a splendidly organized treatise on the relationship between "The Kantian Thing-in-itself" and "The Creative Mind"—a treatise which could profitably lead to a reorganization of the reader's individual responses to phenomena.

SCIENTIFIC HEALING, Ariel Gordon. J. F. Rowny Press, 705 Anacapa St., Santa Barbara, Calif., Paper with heavy covers, 29pp 50c

So very much in such compact form! All one really needs to know for SCIENTIFIC HEALING according to Nature's *Materia Medica,* and for the trifling sum of 50 cents. Ist—the nutritional value of foods according to classification; 2nd—the mineral salts and their use; 3rd—*Nature's Medicines;* 4th—*How to Diet with Colour;* 5th—basic alkaline and acid food. EAT BETTER AND BE BETTER!

THE CRIME AGAINST HUMANITY & CANCER, THE KILLER, Dr. Swinburne Clymer. Paper—approx. 35pp—50c ea. The Humanitarian Society, Box 77, Quakertown, Pa.

Quite recently we introduced our readers to Dr. Clymer's YOUR HEALTH & SANITY IN THE AGE OF TREASON ($4.00 and well worth it), a dynamic indictment of current food adulteration and other health destroying practices. Both of the above booklets are taken from the larger book and either would serve to awaken the reader to the current menace in the food we eat. Far be it from us to be Calamity Janes, but "A word to the wise..."

Books reviewed in these pages available from the New Age Press, Inc., 1544 Cerro Gordo St., Los Angeles 26, Calif.

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STEINERITE PUBLICATIONS

Most of our readers have received our lists of books authored by Rudolf Steiner and his disciples. Here are a few titles being added to this list of books that make up an occult library all by themselves:

1. HOW TO OVERCOME SLEEPLESSNESS, Walter Buhler. Stiff paper—50pp & appendix—.85

A most timely presentation of natural methods in this era of habit-forming "tranquilizers."

2. REINCARNATION & OUR FUTURE, Gladys Mayer. Boards—109pp—$2.05

Based on the premise that "we ourselves have prepared the framework of destiny for the present life" and therefore "we are occupied in constructing our collective future." We should meditate upon this concept as we seek to escape from present perils to life, limb and sanity.

3. THE JOURNEY, Ursula Grahl. Heavy paper—55pp—$1.10

Extra-sensory experiences that occurred to more than one person are woven into a tale which is fiction only in the sense that names of persons and places have been changed, and the whole bound together in a continuity.

4. THE BRITISH, Their Psychology and Destiny, Walter Johannes Stein, Ph.D. Paper—65pp—$1.45

Sans bias one way or the other, the author views this currently important subject from the angle of the Britisher himself, the peculiar location of his homeland, his rather fixed habits & customs, cultural history, ideals and traditions, economy & religious aims.

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